A

# Divine Prospective:

*Representing*

# THE JUST MANS PEACEFULL END.

In a Funerall SERMON Preached at

*Katherine Creechurch*, Aug. 14. 1649.

At the Enterment of the Remaines of the Right Worshipful and truly Religious, Sir *JOHN GAYR*, Knight: deceased *July* 20. 1649.

*By* NATHANIEL HARDY, *M. A.* and Preacher to the Parish of *Dionis Back-Church*.

PROV. 28. 18.

Who so walketh uprightly, shall be saved: but he that is perverse in his wayes, shall fall at once.

ESAY 32. 17.

The worke of righteousnesse shall be peace, and the effect of righteousnesse, quietnesse and assurance for ever.

LACTANT.

*Sicut vita ipsa bonum est, si cum virtute vivitur, malum, si cum scelere: Ita & mors ex preteritis vitæ actibus ponderanda est.*

AMBR.

*Pretiosum est videre virum justum, ut videas eum secundum imaginem Dei: quod foris est nihil prodest, quod intus est, sanat.*

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BRITISH MUSEUM

# To the VVorshipfull, Robert Abdy,

Esqu're, Son-in-law, Together with his Vertuous Consort, and the rest of the hopefull Sonnes and Daughters of the Right Worshipfull Sir *John Gayr*, Prosperity on Earth, and felicity in Heaven.

*To preserve the precious names, perpetuate the pious memories, and publish the eminent graces of dead Saints, is a due debt from the living. The glory which from hence redounds to God, the benefit which hereby accrueth to the Church, the respect which herein we manifest to them, are all severally, much more joyntly, strong obligations to this service. No fitter instrument for such a work then the pen, which surpasseth the voice in this double excellency, that it both extendeth farther, and continueth longer, according to that known expression of the Poet,*

Vox audita perit, littera scripta manet.

*These I doubt not (worthy Sir) were the impellent causes moving you to desire a publication of this imperfect piece, in which, if there appeare any lustre, it is no other then what it receiveth from the beames of his Vertues, whom it represents. Indeed, what S.* Bernard *said of his friend* Malachy, *I may justly apply to your deceased Father; he was, while he lived,* Lucerna ardens & lucens, *a burning and a shining Lamp: and by Death,* Non extincta sed admota, *not so much put out, as removed to Glory. The* light *of his* good works *is still left behinde him, and now* set on a

Candleſtick *to enlighten with its ſplendour this declining Age of the World.*

*The Character here given to this faithfull Servant of God, may by ſome (who throughly knew him) be juſtly accounted deficient; by others, (through Envy, or Ignorance at beſt) be unjuſtly cenſured as exuberant. To the former I ſhall Apologize in the words of the Oratour:* Pictoros pulchram abſolutamq; faciem raro niſi in pejus effingunt, *an exact face is ſeldome drawne but with much diſadvantage. To the latter, S.* Bernards *expreſſion ſhall be my Anſwer,* Teſtimonium veritati præbeo non affectioni, *my Conſcience witneſſeth to me, that my Teſtimony concerning him, was not byaſs'd by Affection, but meaſured by Verity.*

Plin. 2.

*To your Candid acceptance and Patronage (Honoured Sir!) I preſent theſe unpoliſhed Lines; the truth whereof I know you can fully, and will freely atteſt. I have nothing more to adde but a gratefull acknowledgment of your many immerited favours, and my inceſſant ſupplications at the throne of Grace,* That both your ſelf, who eſteeme it an happineſſe to have been grafted into the Stock of that Worthy Family, and all the naturall Branches of that choice Root, may be daily watered with the plentifull ſhowers of Divine bleſſing, continually grow up in a reſemblance of theſe pretious Fruits which he brought forth: and finally, be tranſplanted into the Paradiſe of Bliſſe, where, together with him you ſhall be flouriſhing Trees of Righteouſneſſe for ever. *So prayeth he, who is*

Yours in all Affection
and Service,

*Nathaniel Hardy.*

# PSAL. 37. V. 37.

*Mark the perfect man, and behold the upright : For the end of that man is peace.*

THis Pſalm is one of thoſe ſeven, which we find to be compoſed according to the Hebrew Alphabet : what was the reaſon of this order, I am not curious to enquire, ſince the Scripture is not pleaſed to expreſs : Some onely account it of Muſical concernment, others look upon it as an help to memory. *Ainſworth* conceives it to be an indication of more than ordinary worth and weight in the matter, this as in the reſt, is eminently obſervable in this Pſalm, which is both of ſingular uſe and value. Indeed it may well be ſtiled, *The good mans Cordial in bad times* : *A Soveraign Plaiſter for the Plague of Diſcontent* : Or, *A choice Antidote againſt the Poyſon of Impatience*. *Muſc.* } *in loc.* *Mol.* }

It is a truth evident in experience, That Gods diſpenſations towards the righteous and the wicked in this life, are like *Jacobs* dealing with *Joſephs* Sons, croſs and ſtrange : *For as he laid his right hand on the Younger, and his left on the Elder*, ſo doth God oft-times, for the preſent, diſtribute with his left hand croſſes to the good, and with his right hand favours to the bad ; not onely in a literal ſenſe, as our Saviour ſpeaks, *He maketh the Sun to ſhine, and the Rain to fall upon the juſt, and the unjuſt* ; but in a metaphorical ſenſe he cauſeth the *Sun* of proſperity to ſhine upon the *unjuſt*, and the *Rain* of adverſity to fall upon the *juſt* : hence it is, that both the Sanctity and the Equity, the Holineſs and Juſtice of God hath by many been called in queſtion; it being a probable Argument to carnal reaſon, that God, in proſpering the bad, approves of their wayes, and ſo is unholy : Gen. 48. 12. Mat. 5. 45.

and in afflicting the good, renders not according to their deeds, and ſo is unjuſt: Hence it is, that in ſuch times the wicked ſwell with the timpany of pride, and the weak pine away in a fretting conſumption; thoſe are impoſtumated with ſelf-conceit, and theſe are inflamed with paſſion: the cure of both, eſpecially the latter, (to wit, envious fretting at the wickeds proſpering) our Prophet endeavours in this *Pſalme*: The medicine which he preſcribes, is made up of various ingredients, amongſt which, none more operative than a due meditation of Gods final retribution, both to the godly, and ungodly: which as it is principally inſiſted upon throughout the whole, ſo is it elegantly recommended in the cloſe, and in particular the quiet end of the juſt, both aſſerted and aſſured for our ſupport, and incouragement in the words of the Text, *Mark the perfect, &c.*

Which words may fitly be divided into two Generals, and each of thoſe ſub-divided into two particulars: here is, *officium & motivum.*

1. A duty enjoyned, *Mark the perfect, and behold the upright.*

2. A motive adjoyned, *For the end of that man is peace.*

In the former of theſe we have conſiderable,

1. *Objectum propoſitum*, the object propoſed to our view, *the perfect and upright man*, a choice and rare ſight both amiable and admirable, well worthy our aſpect.

2. *Actus requiſitus*, an act required with gemination, to *mark and behold* this man where ere we meet him.

In the later of theſe is obſervable,

1. *Beneficii collatio*, a precious benefit conferr'd upon the *perfect* and *upright* man, which ſhould move us to behold him, and that is *peace.*

2. *Temporis ſpecificatio*, the ſpecial time mentioned when this benefit ſhall be conferr'd, and till when we muſt *mark the perfect man*, and that is the *end*, *for the end of that man is peace.*

Or, if you pleaſe, take notice in the Text of theſe two parts: here is

1. *Ampla deſcriptio*, a full and pithy deſcription of a good man, and that both, *à qualitate & felicitate*, from the quality of

of his disposition, he is *perfect and upright*. From the felicity of his condition, *the end of that man is peace.*

2. *Apta prescriptio*, a fit and sutable prescription in reference to both these, that we should *marke*, *and behold* him in himself, and in his end *mark the perfect*, &c.

And in this method I shall now handle the Text, craving divine inspiration, and your attention, that I may so speak the *words of truth and uprightness*, and you may so *marke*, and *behold* what shall be spoken, that the *end* of the Sermon may be glory to God, *peace* and profit to every one of our Souls: and so I begin with the

1. General of the Text, the goods mans description: And therein

1. the quality of his disposition in that double expression, *perfect* and *upright*, two words not much different in sense, yet both emphatical in phrase, and will require a distinct explication.

The first term we meet with is *perfect*: but where shall we find the man to whom this character belongs? sure the Psalmist rather describes what the good man should be, than what he is; if we look upon the most eminent Saints in Scripture, we shall find not one of them daring to assume this title unto themselves: *Job* saith of himself, *If I say I am perfect, it shall prove me perverse*, ch. 9.20. *Paul* plainly denies it of himself, *not as though I had already attained, either were already perfect*, Phil. 3.12. *Et quis id sibi arrogare audet, quod* Paulus *ipse fatetur se non comprehendisse*? saith St. *Bernard* excellently; and who is so arrogant as to think himself more holy than this chief Apostle? but yet *let God be true, and every man a liar*, who affirms that of *Job*, which he denies of himself, that he was a *perfect and an upright man*? Chap. 1.1. Let not Saint *Paul*, who was immediately inspired, be thought to contradict himself, who in the forementioned place, *ver.* 15. reckons himself among those that are perfect, *Let us, as many as be perfect be thus minded*, that therefore these seeming contrarities may be reconciled, and the nature of this perfection unfolded, be pleased to observe these distinctions. 1. *Bernard.* Rom. 3.4.

1. Divines well distinguish of a double perfection, it is *absoluta*, or *comparata*: that is, absolutely *perfect*, to which nothing (that may be accounted truly good) is wanting: and thus he

onely is *perfectus* who is *infectus*: God, who made all things, and himself is not made, only in joyning an al-sufficient perfection, in and of himself. That is comparatively *perfect*, in which, notwithstanding some wants, there is a fulness compared with others.

Thus every Saint is *perfect*, in comparison of the wicked, among whom he liveth. In this respect it is said of *Noah*, *That he was a perfect man in his generations*, his grace compared with the wickedness of the Old World, well deserving the name of perfection; indeed every upright man is *perfect* in comparison of them who are openly bad, or but openly good; stained with wickedness, or but painted with holiness.

Gen. 6. 9.

Thus one Saint may be *perfect*, if compared with another, the strong Christian in respect of the weak, whom he out-strips in Grace and Piety: such Saint *Paul* means when he saith, *We speak wisdom among them that are perfect*: that is, such as have attained to greater measures of grace than others. It was said of *Benajah*, *He was more honourable than thirty, but he attained not to the first three*; and though no Saint can ever attain to the perfection of the *first three*, the blessed Trinity; yet many Saints may be honorable amongst *thirty*, *perfect* in comparison of those among whom they live.

1 Cor 2. 6.

2 Sam. 23. 23.

2. We must further distinguish of a double perfection; it is *extrinsica* and *intrinsica*. Extrinsical perfection, so called because by imputation, is that which every Believer is partaker of through the perfect righteousness of Christ, whereby all his imperfections are covered: In this respect the Author to the *Hebrews* tells us, *That by one Offering he hath perfected for ever them that are sanctified*: and S. *Paul* tells the *Colossians*, *That they were complete in him*, meaning Christ. Indeed, *omnia Dei mandata tunc facta deputantur, quando id quod non fit ignoscitur*: divine commands are then in Gods account fulfilled, when our defects for Christs sake are pardoned: and the evangelical perfection of a Christian consists not *in perfectione virtutum, sed remissione vitiorum*, in the completion of our graces, but remission of our sins.

Heb. 10. 14.

Col. 2. 5.

*August.*

*Idem.*

Intrinsical perfection, so called because by inhesion, is no less rationally than usually thus distinguished; there is *perfectio partium* and *gradium*: He is said to be *perfect*, *cui nihil deest eorum*

*eorum quæ ad statum salutis necessaria*, who wants no graces that accompany salvation; or he is perfect, *cui nihil deest in gradibus gratiarum & virtutum*: who is not defective in the measures of those graces: both these are frequently, and fitly illustrated by the resemblanee of a child, and a grown man; the one whereof hath all the essential and integral parts of a man, the other a compleat use and measure of those parts.

If we speak of the later kind of perfection, there never was, nor shall be, nor can any meer man in this life attain unto it: indeed *the spirits of just men* in Heaven are *perfecti*, made *perfect*, Heb. 12.22. but on earth they are only *perficientes*, striving to be perfect; our perfection here, is *in fieri, non facto*, accomplishing, not accomplished. *Non plenam induimus perfectionem, donec totam exuimus infectionem*, we cannot wholly put off the rags of corruption, and therefore not fully put on the robes of perfection: We may be *sine querela*, not *sine culpa*, without blame in regard of gross enormities, not without blemish in respect of sinful infirmities. True it is, the Scriptures call upon us to *be perfect*, *as our* Mat. 5.48. *Father in Heaven is perfect*; *Non ut tantum præstari possit quantum suadetur*, not that we can fully acquire what is required, but to shew, *quousq; conari oportet*, at what our desires must aym, *Aug.* and to what our endeavours must tend. This perfection is not *patriæ*, but *viæ*, reserved for the country, not to be attained while we are in the way; in this regard all our perfection here consists in these two things:

1. A penitential acknowledgment of our imperfection: as the best wisdom is to see our folly, so the highest perfection is to bewail our deficiency; and therefore we shall still find those that have been in the highest Form of grace, most sensible of the want of grace, poverty of spirit being an inseparable attendant of the riches of piety: This made *Job abhor himself in dust & ashes*: *David* pray, *Lord enter not into judgment with thy servant*: And *Paul* acknowledge *himself to be less than the least of all the Saints*. Excellent to this purpose is that of Saint *Austin*, *Ad virtutis perfectionem pertinent etiam ipsius imperfectionis, & in veritate agnitio & in humilitate confessio*: an humble confession, and a faithfull acknowledgment of our imperfection conduces much to our perfection: and the same Father commenting upon that of Job 42. & 6. Psal. 143. 2. Ephes. 3. 8.

the

the Apostle, *as many as are perfect*, thus illustrateth it, *Quotquot perfecte currimus, hoc sapimus, quod nondum perfecti simus, sed illic perficiemur quò perfecte currimus*, as many of us as run perfectly the race of piety, are sensible of this, that as yet we are not perfect, but shall then be perfected, when we come to the place to which we run.

*Aquinas in 2 Cor. 13. 11.*

2. A zealous progress to, and endeavour after this perfection: So *Aquinas* expounding that exhortation of Saint *Paul*, *be you perfect*, renders it, *tendatis ad perfectum*, tend to, and strive after perfection: *Indesinens proficiendi studium, & jugis conatus ad perfectionem, perfectio reputatur*, a continued desire of encrease, and daily endeavour after perfection, is accounted as our perfection: God herein dealing with us as an indulgent Father with the child, that draws the arrow as far as he can to reach the mark, esteeming it as if he had drawn the arrow to the head, and hit the mark: in this sense it is, that as God doth repute the Saints, so the Saints have reckoned themselves amongst the number of the *perfect*. *Magnum illud electionis vas perfectum abnuit, profectum fatetur*, saith Saint *Bernard* concerning *Paul*, that chosen vessel accounted his perfection to be his profection, pressing *towards the marke, for the price of the high calling of God in Christ Jesus*. Indeed the *Papists* superciliously assert a possibility of perfection to every Christian in an exact observance of the whole Moral Law; nay, to some, as their Monastical Votaries, a possibility of that perfection, which according to their terms is not onely *precepti*, but *concilii*, a fulfilling of precepts, but councels, whereby they perform works of supererogation, and so contribute to others, as well as their own salvation; nor do we want those among our selves, who fondly dream of an unspotted purity and perfection, attainable in this life, but to these I may fitly apply those words of S. *James*, *Ye rejoyce in your boastings, all such rejoycing is evil*; these vaunting brags are an argument not of strength of grace, but height of pride: Oh let us never account our selves to have attained sufficiency, but still endeavour to be proficients, ever remembring that it is with our graces, as with numbers, no numbers so full, but still more may be added; no measure of grace so great, but its capable of further measure. But then,

*Nemo perfectus qui perfectior esse appetit & eò perfectionem quæsisse probat quod ad majorem tendit perfectionem.* Bernard.

*Bernard.*

Phil. 3. 14.

James 4. 16.

2. If

2. If we speak of a perfection in the former sense, to wit, of parts: So it is true of every Saint, he may, nay he must be *perfect*, though not as touching exact performance continually, yet as touching constant resolution habitually; though not throughout sanctified, yet sanctified *throughout* in *spirit, soul and body*; and in this construction the later word is a fit explication of the former, *perfect* being no more but *upright*; thus *Hezekiah* in that prayer upon his sick bed joyns these 2 together, *in truth, & with a perfect heart*, thereby intimating that perfection which he had attained, was not in regard of degrees, but truth of grace, accounting his heart *perfect* because *upright*: Upon this ground it is, that *Asa*, *David*, and others, are said to have their heats *perfect*, notwithstanding their lives were in some particulars scandalous, divine mercy passing by their defects, and accepting the uprightness of their intention, instead of perfectness in action. That charge against the Church of *Sardis* is very observable to this purpose, *I have not found thy works perfect before God*, which were it to be understood of exactness, according to the rigor of the law, might be an accusation against any, even the purest Church to whom Christ wrot, and therefore is to be construd a want of sincerity, which is perfection according to the tenour of the Gospel: Yea, which is further considerable, this makes our *works perfect before God*, because so accompted in his esteem, it being uprightness that fills up both our Graces and duties. Hence it is that in some places of Scripture, the word which is here read *perfect*, is rendred *upright*; so in that counsel of God to *Abraham*, *Walk before me, and be upright*. And that assertion of the Wiseman, *He that walketh uprightly, walketh surely*. And of this Text it self I find one translation reading it *Integrum*, another *Simplicem*: whereof the one is opposed to rottenness, the other to double-mindedness. So that the perfection which the Text requires is a freedom, not from all sin, but from hypocrisie: the *perfect* is no more than the sound, or single-hearted man; and so the same with *upright*, which is the

1 Thes. 5. 23.

Isay 38. 1, 3.

1 Kings 15. 14.

*Christus non loquitur de infirmitatibus sanctorum communibus, sed accusat singularem Episcopi hypocrisin. Opera igitur plena non absolute perfecta, sed sincera negat in illo se invenisse.*

Par. in loc.

Rev. 3. 2.

Gen. 17. 1.

Prov. 11. 18.

*Musc.*

*Felix simplex in unoquoq; genere est perfectum.*

Second term to be considered. I am not ignorant that some Interpreters reading the first word *innocentem*, and this later *rectum*, understand both in reference unto men; expounding him to be innocent who doth no injury, and him upright that observes equity

*Prior abstinentiam damni, posterior collationem boni denotat.* Hug.

equity among men. Others refer the first word to God, the later to Man; restraining the sense of this word *upright*, to the integrity of our dealings with those, among whom we converse: And thus 'tis an undoubted truth, The good Man is both *perfect* towards God, and *upright* towards Men; giving as God his right, so Man his due. Piety is ever a friend to Equity, and Religion to Justice; the whole Law is copulative, and Obedience conjunctive. 'Tis observable, that Saint *James* defining, or rather describing, *pure and undefiled Religion before God*, makes mention of those duties of *visiting the Widow, and the Fatherless*, which belong unto the second Table: Indeed, he cannot be a right worshipper of God, who is not upright, and charitable in his conversation towards men.

*Nulli nocumentum inferendo justè cum proximo agendo.* Lyr. *Respicit innocentia Deum, æquitas proximum.* Hug. James 1. 25.

But I rather conceive, both the terms are of equal extent, the later being added *exegetically* for the unfolding of the former: tis a word both extensive & exclusive; exclusive of the hypocrite, extensive to the weak; tis a bar to keep out the one, and a key to let in the other: none are on the one side more ready to boast of perfection than Hypocrites, that *generation* being commonly *pure in their own eyes*; But, indeed, they are so much the more imperfect, because, notwithstanding their pretences to singular purity, they are full of odious hypocrisie. On the other side, weak Saints being conscious of their own defects, are apt to exclude themselves from the number of the perfect: and therefore, that they might not be too much discouraged, the Psalmist joyns to this harsh term, *perfect*, the mild phrase of, *upright*; that we might know by the one, what he means by the other, and when the sense of our infirmities forbids us, the sight of our integrity may encourage us, to account our selves *perfect* because *upright*.

It will be needful then a little to enquire, who is this *upright man*? The Original Verb from whence the word in the Text comes, signifies in *Kal, rectum esse*; *Pihel, complanare*: and the Noun notes such a man, whose heart is right, and wayes are plain: particularly there are two things which make up the frame of an upright spirit; to wit, measuring all our actions by a right rule, and levelling them at a right end.

1. First, the upright man squares all his actions by a right rule; carnal

carnal Reason cannot bias him, corrupt practice cannot sway him, but Gods sacred Word directs him: Hence it is, that his respect is universal to all Divine precepts, avoyding all evil, performing all good without exception. This was the Character of *Josiah*, of whom it is said, *He turned to the Lord with all his heart, with all his soul, and with all his might, according to all contained in the Law of* Moses: Indeed the upright man with *David, esteems Gods precepts concerning all things to be right*, and therefore is careful to observe them. Hence it is, that he's the same man at all times, in all places: what the Philosopher sayes of a good man is true of him, he is τέτραγωνος, like a Cube or square, or like a Die, that falls alike every way, because at all times, and in all societies, he acts by one and the same Rule: 'Tis a good saying of one that pretends to be Saint *Cyprian*, *Ea non est religio, sed dissimulatio, quæ per omnia non constat sibi*; that is not Piety, but Hypocrisie, which is not in all things like it self, since the upright man measures every action by the straight line of Divine Prescript. And

2 King. 2. 23, 25. Psal. 129. 128. *Arist.* Auct. de duplici Martyrio.

2. He levels all his actions to a right end; where Integrity is in the heart, Gods Word is in the hand, and his Glory in the eye: as Zeal is the *intention* and fervour of every Grace, so sincerity is the *intention* and bent of the heart in every duty: the Load-stone of an upright soul is not self-interest, but Gods honour; he casts no squint-eye at by-respects, but looks directly forward at his Creators Glory; it was the blemish which Satan thought to cast upon *Job*, that his obedience was mercenary; and therefore he saith, *Doth* Job *fear God for nought*? but it plainly appeared, that, though Gods Blessings were incouragements to, yet not the principal end of his service, and therefore God gives him the Character of an *upright* Man. It is observable in that counsel God gives to *Abraham*, these two are joyned together, *Walk before me, and be upright*: Since the upright man ever walks before God, and that not onely because he walks as under Gods eye, but as having his eye upon God, desirous to magnifie him in all his actions. That resemblance of *Pachomius* an Abbot is remarkable to this purpose, who digesting his numerous Monks into various Classes, according to the Letters in the Greek Alphabet, suited the names he gave them to

Job 1. 9.

the natures he observed in them: Thus those whom he found Politicians and Dissemblers he compared to the letters ζ and ξ, which are full of crooked turnings; those whom he observed to be plain-hearted and upright, to the letter ι, which is carried right upwards. So indeed is the sincere Saint in all his actions, fixing his eye upon the glory of God; and the man who is thus qualified, is he to whom this term of *upright* may fitly be applyed.

To wind up this first Branch in a brief Application.

פשעים רשעים רבים ישר

It is a note not unworthy our observation, that the Psalmist in the following verse makes mention of the wicked in the Plural number; but in this verse, speaking of the good, useth the Singular: to intimate to us, there are many *transgressors* to one *perfect*; many *wicked* to one *upright* man. The Prophet bids us *Behold the upright*; but alas, where shall we find one *upright* man to *behold*? It is storied of *Diogenes*, that at noon day he went about the streets with a Candle lighted; and being asked, What he did? returned this answer, *Hominem quæro*, I seek for a Man: meaning one that might deserve the name of a man. And we find that it was Gods command to the Prophet, that he should *Run to and fro through the streets of* Jerusalem, *and seek in the broad places thereof, to find a man that executed judgment.* Should we take the same course to find the *perfect and upright man* in the Text, how long should we be in seeking? Pretenders to Perfection, Professors of Sanctity, this Age swarms with, but few Practicers. Facings of Religion were never more in fashion, but the Linings of Piety never more out of request. That *Subtile malum secretum virus latens venenum*, as *Chrysologus* fitly termeth it, lurking snake, subtile evil, and secret poyson of hypocrisie hath stung, surprized, and infected the most among us.

Jer. 5. 1.

Of old, a third part of the Inhabitants of *Britain* were called *Picti*, in a Moral sense it is a word may well fit the greatest of this generation, since what our Saviour said of the Pharisees, is true of most among us, *They are like to whited Sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.* How justly might I here expatiate in a bitter complaint of the raigning hypocrisie in this Age; but the

Mat. 23. 27.

the truth is, none are more deaf to reproofs than hypocrites; and therefore leaving them to their delusions, I shall close up this with a word of Exhortation: Nor can I do it better, than according to the Translation which the Septuagint and the Vulgar give of this clause, who render the first word שמר in the most common acception, which is, to keep or preserve, and take the Concrete as put for the Abstract, *perfect* and *upright* for perfection and uprightness. Oh let us keep Innocency, and look to Equity; embrace Perfection, and follow Uprightness. It is good counsel Saint *Cyprian* giveth to this purpose, Let us consider the Titles Christ giveth his people, and by them learn our duty. *Oves nominat, & innocentia Christiana ovibus æquatur; agnos vocat, & agnorum naturam simplicem simplicitas mentis imitetur*: He calls us Sheep, oh let us resemble them in Innocency; he styles us Lambs, oh let us be like them in Simplicity. Indeed no man more amiable in Gods eye than the upright. *David* knew this well, which made him say, *Behold thou desirest truth in the inward parts*. It is fitly to be noted, that the word *Jesurun*, which is given to Israel, and is derived from ישר *upright* in the Text, is rendred by the LXXII. ἠγαπημένος, which signifieth *beloved*: and the Verb ישר signifieth both *rectus fuit* and *placuit*, especially when in construction with עינים according to the Latine phrase, *rectum esse in oculis*, it is as much as *placere*, all intimating, how acceptable sincerity is in Gods sight.

φύλαξαι ἀκακίαν καὶ ἴδε εὐθύτητα. Sept. *Custodi innocentiam, & vide æquitatem.* Vulg.

Psal. 51. 6.

Levit. 32. 15. 33. 26.

1 Reg. 7. 12.

Nor is it more pleasing unto God, than profitable unto us: this is it which enlivens our graces, inlargeth our comfort, and obtains a reward. *Nihil simplice corde fœlicius*, none more happy than the upright soul. Keep Innocency, and it shall keep thee. Preserve Integrity, and it shall preserve thee. So true is that of *Solomon*, *He that walketh uprightly, walketh surely*. Security is ever the attendant of sincerity. There is no such way to stand firmly as to walk uprightly. In a word, let Uprightness be thy path, and then Gods Spirit shall be thy guide, his Angels thy guard, his Word thy light, and Peace thy end, which leads me to the

*Greg.*

Prov. 10. 9.

2. Branch of the first General, namely, the felicity of a good mans condition, *for the end of that man is peace.*

ὅτι ἐστὶν ἐσχατόλειμα ἀνθρώπῳ εἰρηνικῷ.

The Vulgar following the Septuagint, read this clause in a far different Translation, *Quoniam sunt reliquiæ homini pacifico*, because there is a remainder to the peaceable man. Nor is this construction altogether incongruous to the Hebrew phrase, and therefore give me leave a little to prosecute it.

And here we meet with another character of a Saint, he is איש שלום *a man of peace*. Those beasts that were wild in the field, became quiet in the Ark. The Church is a Shulamite, a *mother of peace*, called *Hierusalem*, a *vision of peace*, and all her members must be *sons of peace*. It is written in the Law of *Mahomet*, that God made the Angels of light, and the Devils of flame. Sure I am, they are deviliſh ſpirits that delight in the flame of contention, Angelical men, who love the light of peace. *Melchiſedech*, that ſignifies King of Righteouſneſs, was King of *Salem*, that ſignifies peace. Indeed nothing more inclines us to peace than grace. Saint *James* deſcribing the *wiſdom from above*, ſaith, *it is firſt pure, then peaceable*, *Jam.* 3.17. And S. *Paul* joyns together *peace* and *holineſs*, *Heb.* 12.14. ſince there cannot be a right practiſe of holineſs, without a ſedulous purſuit of peace. No man more after Gods heart than *David*; and if you would obſerve his temper, view the character he gives of himſelf, *Pſal.* 120.7. *I am for peace*; or as the Hebrew expreſſes it more emphatically, *I am peace*, as if he were made up of peace. Indeed Hypocriſie is ever accompanied with pride, and no wonder, if (according to *Solomons* Proverb) *by pride cometh contention*, whereas ſincerity is ever attended with humility, which is the nurſe of peace. Nothing more uſual with Hypocrites, than under pretence of advancing holineſs, to foment diviſions; but the *upright* man endeavours to build Gods *Temple without the noyſe of axes or hammers*. So fitly doth this expreſſion agree to him, he is a peaceable man.

אני שפם

Prov. 13.10. *Illud pro certo habemus eſſe reliquies homini pacifico, hominem integrum qui cum omnibus pacificè verſatur reliquias, & poſteritatem & ſucceſſionem generis habiturum.* Agell. in loc. *Dabit Deus homini pacifico, ut relinquat filios poſt ſe.* Lyc. in loc.

To this man of peace *ſunt reliquiæ*, ſaith the Vulgar, there are the *remainder*: that is, ſay ſome, of a proſperous poſterity, a bleſſing which God is often pleaſed to confer upon his Saints. And in this conſtruction we find the Hebrew word ſometimes rendred, ſo *Pſal.* 109.13. אחרית the ſame word with this in the Text, is tranſlated *poſterity*. With theſe arrows God vouchſafeth to fil the juſt mans quiver, theſe olive plants he ſets round

about

about his Table, they are the *heritage of the Lord*, and that *reward* which he sometimes gives to the *upright*. This is that blessednes which *David* promises to the man that feares the Lord, *His seed shall be mighty, and his generation blessed.* Some men count Children, Bils of Charges; but God puts them on the accompts of mercies. 'Twas a pretty answer that *Cornelia* gave a noble Lady, who lodging in her house, shewed her all her jewels, with a desire to see her riches; She bringing forth her Children which were newly come from School, said, *Hi unicè mihi sunt thesauri*, These are my onely treasure. Such indeed are Children, no small riches, where God sends them; which made the Comœdian to say, Μακαρίου ὅστις εὐτύχησεν εἰς τέκνα, a numerous progenie, contributes much to temporall felicity. And this is promised to the *upright* and *peaceable* man, as his *remainder*. Psal. 112. 2.

Others conceive this *remainder* to be understood of a good name, which the just and peaceable man leaves behind him. It was a true saying of him in *Plautus*, *Si bonam famam servasso sat, dives ero*, To obtaine and preserve a good name, is riches enough. Yea *Solomon* compares it with, and extols it above *a precious ointment*. This is that blessing which usually attends upon the good: So true is that of the Poet,

*Et memorem famam qui bene gessit habet.* Ovid.

Which if you please you may English by that of the Psalmist, *The righteous shall be in everlasting remembrance.* Psal 112. 6.

*Reliquit justus post mortem suam memoriam justitiæ suæ bonam, & Deus sibi reliquit præmia æterna.* Aug. Eccles. 7. 1.

When *Socrates* was asked, How a man might get and keep a good report? He returned this answer, *Si talis esse studeas, qualis haberi velis*, by endeavouring to be indeed, what he would be accounted. Such is the practice of an *upright* man, and as none less lookt at, so none is more blest with a good repute among men then he: That of *Solomon* being ever verified in experience, *The memory of the just is blessed.* Prov. 10. 7.

Finally, some understand this *remainder* to be of a glorious reward which all just & peaceable men shall be partakers of, a construction that may well fit the Originall, which sometimes is put for a reward: So *Pro.* 23. 18. it is most aptly read, *Surely there is a reward, and thine expectation shall not be cut off.* Never any man kindled a fire in vaine on Gods Altar. So true is that of the Wise man, *He that sowes righteousnesse shall have a sure reward,* *Prov.* 11. 18.

*Reservat reliquies paradisi gaudium æternum.* Hug. *Præmia æterna Deus justis reliquit.* Lor.

*Dionisius* causing Musitians to play before him, promised them a great reward ; having plaid a long time, they expected their pay : but he told them they were paid already, since, as they had pleased him with Musick, so he them with hopes of reward. But God deals not so with his Servants, he feeds them not with vain hopes, but sure accomplishment of his gracious promises. *There remaineth a rest to the people of God*, saith the Apostle, *Heb.* 4.9. And *Reliquiæ sunt*, saith the Vulgar here, there is a *remainder* of blissful recompence to the *peaceable* man. To end this therefore, *Quærite pacem ut inveniatis præmium*, let peace be our work, that glory may be our wages; ever remembring, that while the rough *Esaus* of the time hunt after Venison, it is the smooth-plain-hearted, and quiet *Jacob* that carries away the Blessing.

But to handle the words according to our Translation, as being most consonant to the sense, and suitable to the Original, *The end of that man is peace*. A clause wherein each word is Emphatical, and deserves a serious view.

*The end*, indeed the beginning, and middle of the upright mans dayes are *full of trouble*, but his end is rest : The Life of a Saint is a continued *warfare* with Satans temptations, his own corruptions, & the worlds persecutions, but at his death he shall *enter into peace* : For the present none under worse slavery than the Good, but at the last there shall be a year of Jubilee : We are here in this world as upon a sea, continually subject to stormy winds, and rouling waves; but when we come to the Haven, there shall be a serene calm. It is not unworthy our observation, that the Hebrews use this word in the Text, to signifie both a reward and an end ; thereby intimating to us that the reward is not given till the end ; when the *evening* was come, then the laborers received their wages ; and at the end of our lives shall be the collation of our recompence.

*Of that man*, to wit, *exclusivè* of him and none but him, *Fine discernuntur reprobi ab electis* ; it is the end makes the difference between the wicked and the good : Indeed, *Solomon* affirmeth, *That there is one event to the Righteous, and to the Wicked, to the Clean, and to the Unclean, to him that Sacrificeth, and to him that Sacrificeth not* ; but that respects the matter, not the manner of their end, both end by death, but not alike ; and though the one

*Mol.*

Eccles. 9. 2.

as

*as well* as the other, must die, yet one doth not die *as well* as the other: Indeed, to the Bad, *Primum optimum*; to the Good, *Ultimum*; the Wicked mans Wine is best at first, the Good mans at last: the Devill deals by the one as *Jael* by *Sisera*, speaks them fair at first, til he hath lulled them asleep in security, and then he involveth them in misery. But God doth by us, as the *Hebrew* was to do by the *Captive Woman* which he Marryed: at first he appointeth us a time of mourning, but afterwards he vouchsafeth us the fruition of himself in Glory. The freshest rivers of carnal Pleasure shal end in a salt Sea of despairing Tears; whereas the wettest Seed-time of a pious Life, shall end in the sun-shiny harvest of a peacefull Death. In a word, the Transgressour, how pleasant soever his beginnings be, his last shall be dolorous; but the upright, how troublesome soever his Life be, his death shall be joyous, for *the end of that man* Judg. 4. 2. Deut. 21. 13.

*Is peace*: This word *Peace*, you may please to look upon in a double acception,

1. More specially for the particular blessing of peace, which ever accompanies the upright Mans end: Indeed, both Victory and Peace wait upon the just Man at last. What *Cyrus* said of *Abradatus*, when he saw him lie dead in the Field, that his end was Honourable, νικῶν γὰρ τετελεύτηκε, because he dyed a Conqueror, is true of the Christians end, who dyeth a Victor over all the powers of darkness, Sin and Satan, Hell and Death, being all subdued under him, and as his end is Victory, so Peace. The Verb שלם from whence the Noun שלום, in the Text comes, signifies in *Pihel*, both *perficere* and *retribuere*, the perfect Man shall be recompenced. In *Kal*, both *perfici*, and *pacem habere, qui perfectus fuit pacificus erit*, the perfect Mans recompence shall be Peace. Peace with God, who is reconciled to him in the Bloud of the Lamb; Peace with men, no out-cries of the oppressed upon him; Peace with himself, no perturbations within him. Indeed, this peace of Conscience he enjoynes in Life, but especially at his Death. Oh what serenity and calmenesse, tranquility and content, possesses the dying Saint; when being come to his Haven, the musick of a well-tuned Conscience welcomes him to the Shore: then it is that he becomes διδάσκαλος εὐθυμίας, a teacher of tranquillity to all that behold him; then it is that being Xenoph. *Chrysost.*

*Dyonis.* ing come to the last act of his life, εὐφροσύνης ἱερὸς ἀποπληροῦται, he is filled with sacred exultation in a sense of his reconciliation with God: What S. *Bernard* saw in holy *Gerard*, is frequently *Bern.* observable in upright Men, *Actitus sum ego ad id miraculi, videre exultantem in morte hominem, & insultantem morti*: I beheld him, saith he, exulting in Death, and insulting over Death. Thus do good Men die triumphing in their Victory, and rejoycing in their Peace. So that what *Gregory Nazianzen* saith, concerning his Sister *Gorgonias* death, may be applyed, to every *perfect* man when he Dieth: it is παννύχιος ἡμέρα, his Dying day is his Holy-day, and his Funerall his Festivall. In a Word, what *Simeon* desi-
Luk. 2.29. red of God, and God promised to *Abraham* is performed to eve-
Gen. 15.15. ry upright man, he *departs* hence, and goes *to his Fathers in peace, For the end of that man is peace.*

*Pacis vocabulũ apud Hebræos latissimè patet.* Drus. *Moll. in loc.*

2. The word rendred *Peace* in the Text, is sometimes taken more generally for prosperity, safety and all good things; in the extent of its signification it notes perfection, to which is required a confluence of all good, and in this latitude we may take it here. So one paraphrases upon the Text, *Tandem post varias calamitates eripitur ut sit beatus & felix, his end is peace*: That is, at length he is delivered from afflictions, and invested in an estate of Bliss and Glory. Such indeed is the *upright* mans condition in the end, when he shall arrive at that place, *Ubi nullum deerit bonum, nullum aderit malum*, where there shall be an absence of all evill, and a concurrence of all good, where that shall be verified which is promised, *Rev.* 21.4. *God shall wipe all teares from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are past away*. In a word, where there shall be, *Vita æterna, beatitudo perfecta, summa voluptas*, as S. *Bernard* sweetly; fulnesse of Joy, perfection of Bliss, and eternity of Life: *Ubi juventus nunquam seneſcit, decor, nunquam palleſcit; Amor nunquam tepeſcit, ſalus nunquam marceſſit, gaudium nunquam decreſcit, & vita terminum neſcit*, as Saint *Austin* elegantly, Where there is Youth ever flourishing, Beauty never fading; Love ever constant, Safety never wanting; Joy alwayes exceeding, and Life never ending. 'Twas a Custome among the *Athenians* at their Marriages, that a Youth of known Ingenuity, carrying a Van full of Corn and Ake-

Akehorns, ſhould ſolemnly pronounce theſe words among the People, ἔφυγον κακὸν ἔυρον ἄμεινον, *I have eſcaped bad, and found better.* How joyfully ſhall the Saints in that laſt day, when they ſhall be called to the *Marriage Supper of the Lamb*, take up the like acclamation, we are paſſed through all our troubles, and have found durable joyes; we have eſcaped out of an *Ægypt of bondage*, through a *Wilderneſs* of ſorrows, unto a *Canaan* of bliſs. *Nautæ dulcia patriis oſcula littoribus figunt, liberatos ſe periculis, abſolutos erroribus gratulantes:* The Mariner that hath been preſerved from many violent Storms and outragious Tempeſts, does not with more full contentment kiſs his native ſhore, than the upright man, after various ſorrows here endured, enters into the joy of his Lord. So true is this of the Pſalmiſt in the largeſt ſenſe, *The end of that man is peace.* Rev: 19. 9. *Ambroſ.*

To end this in a profitable uſe to our ſelves:

1. *Si vis in pace mori, ſis ſervus Dei*; as we deſie to have peace in the end, let piety be our race. 'Twas *Marcus Aurelius* his dying counſel to his ſon *Commodus*, That if he would live quietly, he ſhould live juſtly. Let me a little alter it, if you would die peaceably, live uprightly. The *Pythagoreans* did promiſe a good hope to them in the end, who ſtudied Philoſophy: We have a ſurer word of Promiſe, that *peace* ſhall be at laſt to them that ſtudy perfection. *Socrates* was wont to ſay, that καλαὶ ψύχαι, good Souls do go hence with hope: indeed they, and none but they, whoſe hearts are upright, can depart hence in a ſure expectation of bliſs, εὐθανασία, a truly ſerene death is aſſerted by the Stoicks to be the onely portion, τῶν σπουδαίων, of good and vertuous men: and we ſee the Spirit of God in this Scripture appropriates it onely to perfect and upright men. It is a fond preſumption of thoſe, who live in hope to die happily, though they live wickedly. *Do men gather Grapes of Thorns, or Figs of Thiſtles?* ſaith our bleſſed Saviour. Its in vain to expect the *Grapes* of Peace, and *Figs* of Comfort upon the *Thorns* and *Thiſtles* of Wickedneſs: We never read of one that lived well, and died ill, and but of one who lived ill, and died well. What madneſs were it for a man that ſoweth his field with Cockle and Tares, to look for good Corn at the Harveſt? No leſs deſperate is their folly, who think to reap Peace and Glory from the ſeeds of *Bern.* Mat. 7. 16.

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Sin and Hypocrisie. *Be not deceived. God is not mocked: For*
Gal. 6. 7. *whatsoever a man soweth, that shall he also reap.* It is the asseve-
Isay 48. 22. ration of God himself, *There is no peace to the wicked.* True it is, for the present, they have a senseless stupidity, but *tranquillitas ista tempestas*, their sleepy Consciences shall at last awake, and bite: and though not alwayes sensibly, yet certainly, not in their own apprehension, yet in Gods determination the end of the wicked is destruction: As therefore we desire our end
Rom. 6. 22. may be *everlasting life*, let us now bring forth *fruit unto holiness.*

2. Let the *upright* learn, with patience, to wait for their peaceful end: working Righteousness is called in Scripture
Prov. 11. 18. a *Sowing*, among others no doubt for this reason, that as there is a space between the Seed-time and the Harvest, during which the Husband-man waits, so is there between the work and the
Isay 28. 16. reward. The Prophet tells us, he that *believes makes not haste*, Faith is sure of the thing, and therefore is content to stay the time; for the most part, our expectations are too short-breath'd, and as we post-date our duties, so we ante-date our mercies: We do in this case as the unjust Steward, who, when an hundred
Luke 16. 6. should have been set down, caus'd the debitor to *take his bill and write fifty.* When mercy is to be vouchsafed an hundred dayes hence, we take our bill and write down fifty. Oh let us take heed of limiting the Holy one of *Israel*; that must be patiently expected, which is not presently to be conferr'd: the time of bestowing this peace is at the end, do thou hold out waiting untill the end. *Ne deeris Deo in fide, & non deerit tibi in opere*, be not thou wanting to God in expectance, and he will not be wanting to thee in performance. In the mean time, let the *up-*
Heb. 12. 1. *right* man learn to *run with patience, the race that is set before him:* to bear quietly the afflictions that are laid upon him, *fortiter malum qui patitur, post potitur bonum*, he that endures evil chearfully
Plant. Asin. shal at last enjoy good certainly, the end wil make amends for al. Oh let the sweetness of the recompence mitigate the bitterness of our sufferings; the cloudiest morning may have a red evening, a pleasant spring follow a sharp winter; the most blustering storm end in a quiet calm, and the saddest trouble of the Just, not only may, but shall be swallowed up at last in fullest joyes. What the

Poet

Poet spoke concerning the fabrication of the World, and truly, not much unlike *Moses* description of the Creation.

Νυκτὸς δ' ἀυτ' αὐθὴς τε καὶ ἡμέρη ἐξεγένοντο. *Hc.*

The Sike and the Day sprang from the Night, may here fitly be applied *to the upright, there ariseth* the *light* of Comfort, sometimes *in*, alwayes after ; nay, out of the *darkness* of his sorrow. It was a pretty device of one *Giacopo Sanzaro* an *Italian*, who having been long in Love and much crost, fill'd a pot full of little Black stones, and one White, saying, *There will come one White day*, (meaning that of Marriage) *which will make amends for all my black dayes.* Let the perfect man comfort himself in this assurance, that though the Kalendar of his life may be full of miserable dayes, yet the day of his death shall be full of joy, and the end of his life, a beginning of that bliss which shall never end. Psal. 112. 4.

*In fine*, that counsel which *Solon* gave to *Crœsus* in the midst of his Glory, let me give to the godly man in the midst of his sorrows, *Respice finem*, Observe the end. Indeed this is that which may both darken the lustre of wicked mens prosperity, and qualifie the sharpness of good mens afflictions. And as it concerns the perfect man to consider his own end, so doth it behove us all to regard the perfect mans end : And so I am fallen upon the

2. General of the Text, which is the fit prescription of a duty to be performed in reference to this *perfect* and *upright* person, in those words, *Mark* and *Behold*.

In the two Verses immediately preceding, *David* records his own experience of the wicked, and from thence incourageth us to observe our own experiences of the good : Thereby intimating unto us, that as the way of the Just and the Unjust is directly opposite, so their end shall be manifestly contrary. And withall, that what he saw in his time might be observed, and should be made good in the experience of all times, *God is the same yesterday, to day, and for ever.* The same, not onely in his Essence, but in his Operation, in his Being ; but in his Working, what he hath done, that he still does, and will do : Divine providence ever acts like it self, and though it vary in par-

*Quod ego observavi longa experientia, idem, tu quoq; videbis, si diligenter attenderis.* Mol. in loc. Heb. 13. 8.

particular circumſtances, yet ever keepeth the general courſe of rewarding every one at the laſt according to their works; and therefore former experiences are juſt grounds of future confidence; thoſe diſpenſations of God towards the righteous and the wicked, which holy men of Old have regiſtred, may encourage us to expect the ſame, to which end it is *David* here called upon us in the words of the Text, *Mark and behold*.

The duty here required we ſee is ingeminated, not onely *Marke*, but *Mark* and *Behold*: The reaſon whereof, we may very well conceive to be both fervency in the Pen-man, and neceſſity in the Matter. Indeed theſe two do well together; where the duty is needful, Zeal becometh the Preacher; that cannot be too often preſt which muſt be performed; 'tis like the frequent knocking at the Door that it may be ſooner opened, the renewed ſtrokes upon the Naile which drive it in the faſter. Thus the Prophet *Zephany* perſwading to that needful part of Repentance, which conſiſts in Self-examination, not onely pro-
Zephan. 2. 1. pounds, but repeats it, *Gather your ſelves together, yea, gather your ſelves together*. And the Pſalmiſt here ſeeing a neceſſity of this duty, to prevent thoſe dangerous miſ-conſtructions, which otherwiſe carnal Reaſon might be apt to make of Gods proceedings, not onely ſets it before us, but preſſeth it upon us in this double expreſſion, *Mark* and *behold*.

But this is not all the reaſon that may be given of this Gemination, we may very well apply a double Object to this double expreſſion of the Act, and both out of the Text, to wit, the *upright* man, and his end; what he does, and how he fares; *mark* his way, *behold* his end; *mark* his action, *behold* his retribution: both call for our conſideration.

Firſt, *mark* the upright man himſelf in the courſe of his life, indeed his intentions are onely known to God, but his actions are viſible unto men: True Grace, where ever it is, may be *ſeen, felt, heard, and underſtood*, 'twas our Saviours precept to his
Mat. 5. 16. Diſciples, that their *light ſhould ſo ſhine before men, as they might ſee their good works*: And ſurely if good men muſt do their works ſo as to be ſeen, we muſt ſee their good works when they are done: And in this reſpect we muſt take notice of the *upright* man for a double end:

First, *Ut honoremus*, let us mark him that we may honour him, and those Graces of God which are manifest in him : indeed the world looks on the Saint with a scornful eye, because with a carnal ; they say of him, what those Jews did of Christ, *He hath no form or comliness : and when we see him, there is no beauty that we should desire him.* Let us view him with a spiritual aspect, and we shall find that worth which deservedly calls for our esteem : indeed the *upright*, as *David* well calls them, are the *excellent ones of the Earth* : though men cast them out as dross, yet they are the finest gold ; though men trample them under foot as Pebles, yet are they precious Pearls ; they are so in Gods account, let them be so in our esteem. Isay 53. 2. Psal. 89. 3.

Secondly, *Ut imitemur*, let's mark the upright man so as to imitate him, eye his steps, so as to tread in them : 'Tis Gods goodness to afford, and should be our wisdom to make use of the godly, *tanquam statuas Mercuriales*, as Travellors do of those statues which are set to point forth the way unto them. Saint *Paul* calls the Saints of the Old Testament, *a cloud of witnesses*, alluding, no doubt, to that *pillar of a cloud* which went before the *Israelites* in the Wilderness to lead them the way. So should our eye be fixt on those Saints that are gone before us, or that live amongst us, as a cloud for our direction in the way to Heaven. 'Twas S. *Pauls* request to the *Corinthians*, *Be ye followers of me* ; we must be so of every *upright* man, and to that end *mark* him. Heb. 12. 1. Exod. 13. 21. 1 Cor. 4. 16.

Secondly, *Behold the upright man* in the close of his death, and this is that I conceive the Psalmist chiefly aims at: So *Tremellius* his reading plainly manifests, *Observa integrum, & aspice rectum, finem illius esse pacem : Observe the perfect, and behold the upright, that the end of this man is peace.* He calls for, not a transient view, but a permanent aspect ; as an Archer having shot an arrow, takes not off his Eye untill he sees it fall, so must we with a fixed eye behold the *upright*, til we see what becomes of him. This was that the Apostle *James* wills those, to whom he wrote, to do in reference to *Job*, both to look upon him in that way of patience wherein he trod, *You have heard of the patience of* Job : and withall in that end which happened to him, *And have seen the end of the Lord.* Indeed, this is that duty which concerns us in refe- James 5. 11.

rence

rence both to the good and bad, to look upon them not in their present, but future state. This world is as a *stage*, whereon both the *Upright* and the *Hypocrite*, the *Perfect* and the *Wicked*, are *Actors*; and that which in both of these we ought chiefly to be *Spectators* of, is their *Exit*: not so much how they come on, as how they go off: in regard of the wicked this was it which *Moses* wish'd the *Israelites* to fasten their eyes upon, and therefore, when *Corah*, *Dathan* and *Abiram* had rebelliously conspired against him and *Aaron*, he calls the people to a consideration of their end, *If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.* And in regard of the good, 'tis that which here *David* would have us chiefly to take notice of, *his end is peace*; nor is it without good reason, since by this means we shall best rectifie our judgments, and avoid false censures: So that these two words, *Mark* and *Behold*, are, as it were, a bridle to keep us in from running head-long into rash judgings, when we see the *upright* encompassed with afflictions; and thus we must behold the *upright* mans end, to restrain us from passing wrong sentence both upon God and the Good; upon God, as if he were unjust; upon the Good, as if they were the most miserable.

Num. 16. 29.

*Noli præcipitare judicium nec ferre sententiam ex proximo intuitu.* Mol. in loc.

First, we must behold his end in regard of God, *Ne iniquus putetur Deus, dum favet impiis, & justos affligit*, lest otherwise we account God unequal in his dispensations; as indeed, who would not think it strange, to see the godly corrected, whilst the wicked are spared; those cast down with sorrow, whilst these are lifted up with prosperity? But the glorious end of the Saints calamitous life abundantly clears Divine Justice, and stops the mouth of Blasphemy: though now God afflict the Righteous, and the Wicked, yea, many times the Righteous, and not the Wicked, yet in the end he will put a difference between the Righteous and the Wicked, whereby the glory of his Equity shall evidently appear, and therefore *Behold the upright.*

*Glos. Aug.*

Secondly, in regard of the Good, lest we condemn him as miserable in those afflictions he undergoes: What Saint *Paul* sayes in another case concerning the Saints, *If in this life onely we have hope in Christ, we are of all men most miserable*, may with a little variation be used in this, if we judge of good men according

1 Cor. 15. 19.

ding to their condition in this Life, we shall account them of all men most wretched; but let us stay our censure till the last, trace the Saint to his journies End, and then we shall freely confess, that none are more blessed than the *Upright*, or happier than the *Perfect*.

To shut up this in a word of useful Application.

'Tis the general assertion of *Solomon*, *The wise mans eyes are in his head, but the fool walketh in darkness.* Let us in this particular shew our selves wise men, by having our Eyes in our head, to *mark and behold the upright mans end.* Let not the beams of the ungodlies prosperity dazle us, but rather wait a while til their dismal end, when we shall see their Sun set in a Cloud, their Candle go out in a Snuff, and their Hope sink into Despair. Let not the clouds of Misery, which, for the present, hang over the *upright*, darken our eyes, but stay till the comfortable End, when he shall break forth as the Sun in his splendour, and shine as the Stars in glory. 'Twas *Moses* his advice to the *Israelites* in their greatest strait, that they should *stand still, and see the salvation of the Lord.* Indeed those two are well put together, *stand still* and *see*: whilst a man moves swiftly his eyes dazle, but when he stands still he sees clearly. Let us do so, patiently expect, and diligently observe, that Salvation which God in the End will work for his servants. That counsel which Christ gave to the *Church* of *Laodicea*, let me give to you, in reference to this duty, *Anoint your eyes with the eye-salve* of the Spirit, that you may rightly discern, and wisely judge of Gods proceedings. Look backward by the eye of Experience, and see how God hath dealt with *upright* persons in the end; & then look forward by the eye of Faith, and conclude what God will vouchsafe to his people at the last. This done, I doubt not but you will both acknowledg Gods Justice, and admire his Wisdom; you will follow the good mans steps, and desire his end. In a word, you will prefer afflicted Godliness before pleasurable Wickedness; persecuted Religion, before prosperous Rebellion; and despised Piety, before advanced Iniquity. Finally, with *Moses*, you will *esteem the afflictions of Gods people*, sweeter comforts than all the *pleasures of Sin*. *The reproches of Christ greater riches than all the treasures of* Ægypt, having a *respect to the recompence*

Eccles. 2. 14.

Exod. 14. 13.

Apoc. 3. 7.

Heb. 11. 25, 26.

*pence of the reward*, that bliſsful peace which in the end ſhall be conferred on all them who walk before God *in Truth*, and *with a perfect heart*, according to this of the Pſalmiſt in the Text, *Mark the perfect man, and behold the upright, for the end of that man is peace.*

I have done with my Text, but I muſt not end here. *Behold* another Text lies before us fit to be read and perus'd by us. *Herodotus* maketh mention of a cuſtom among the *Æthiopians*, to ſet the dead Bodies of their friends in glazed Sepulchres, that their proportions might be obvious to the paſſengers; how needleſs ſoever that cuſtom was, 'tis doubtleſs no more than juſt, that the pious lineaments of their minds *who dye in the Lord*, ſhould be preſented to the living in the mirrour of Art. Indeed commendation after death is the Tribute of a religious life: Good works are Jewels, not to be lockt up in a Cabinet, but to be ſet forth to publick view. If Chriſt would have *Maries* name remembred in the Goſpel unto the worlds end for *one box of oyntment* poured on his head, we cannot imagine that he would have the many pious and charitable deeds of his ſervants to be buried in *oblivion*. Conſult the Scriptures, and you ſhall ſcarce find any godly man laid in his grave without an Epitaph of honor. View the Fathers, and you ſhall obſerve it their practice to honor the death of the good, by giving them their deſerved praiſes: So did *Ambroſe* to *Theodoſius*, *Nazianzen* to *Athanaſius*, *Hierom* to *Nepotian*, and *Bernard* to *Malachias* and *Gerard*. The truth is, in reciting the vertuous acts of dead perſons, we do not ſo much advantage them as benefit our ſelves. What do they need glory on Earth who are glorified in Heaven? *Noſtrâ*
Bern. *intereſt non ipſorum*, its our intereſt, not theirs, ſince by their examples we are provoked to good works: Nay, let me tell you, in rehearſing their Graces, we do not ſo much honour Them as glorifie God. 'Twas the Greek Fathers Apology for himſelf,
Greg. N. τὴν ἀρετὴν ἐπαινῶ· θεὸν ἐπαινέσομαι, παρ' ὃ τοῖς ἀνθρώποις ἡ ἀρετή. In prayſing vertue, I extoll the God who is the donor of it.

It cannot then (at leaſt juſtly) offend any religious Ear, if I ſhall endeavour to delineate the ſingular worth of this illuſtrious Knight, whoſe Funerals we now ſolemnize. And here it fares with me as with a man in a Garden full of choice flowers, that knows

knows not where to pick: abundance of matter, making me almost barren of Expression. As for a complete Enumeration of his Vertues, 'tis a work which neither my scant abilities can perform, nor will the scantling of time permit. It cannot be expected that a good Life, which hath been weaving a piece of Graces for threescore years and upwards, can be spread before you in a few minutes. Besides, the History of his Life, and Narration of his Worth, calls for a *Livie* rather than a *Florus*, a *Demosthenes* rather than a *Phocian* to undertake it. I want time to draw his Picture to the length, and skill to do it to the life: yet, *Ex pede Herculem*, spare me but your patience a while, and I shall (though rudely) draw some few lineaments, by which you may guess at the rest.

Let it not then be accounted flattery, if I take up the first part of the Text, and apply it in particular to him: *Mark this Perfect, and behold this Upright Man. Mark* him in his life, how Exemplary? *Behold* him in his death, how Happy?

Not to expatiate in the Characters of his Life, I shall limit my Discourse by a double consideration: *Mark* him as a Magistrate, *Behold* him as a Man; *Mark* him as a publick Governor, *Behold* him as a private Christian; and in both (setting aside Humane Frailties) you shall find him well worthy these Characters in the Text, *Perfect* and *Upright*.

1. To make up a *perfect* and *upright* Magistrate two things are especially requisite, Wisdom in discerning, Impartiality in judging: both of which were eminent in this Worthy, whom God indued with a perspicacious Eye, to discern between things that differ; and a resolute Heart to do justly, without any respect to persons. He was far from *Cæsars* temper, who said, *Melior causa* Cassii, *sed denegare* Bruto *nihil possum*; *Cassius* his cause is better, but I cannot deny my friend *Brutus*. Private respects could not sway him in publick Censures: he put off all relations to a Friend, when he put on the robes of a Magistrate; he was neither backward to encourage Vertue, nor yet to punish Vice; and, though otherwise of a tender and melting disposition, yet in matters of Judicature he was wont to say, *A foolish pity is Cruelty*. In summ, the integrity of his Spirit in administration of Justice was so evident, that I doubt not, but many in this

Congregation who ſat with him in publick Courts can abundantly atteſt it: It pleaſed this City to put him upon ſeveral places of great Truſt and Honor; and not many years ſince he was thought worthy to be inveſted with the higheſt Office of dignity and Authority; in which he behaved himſelf ſo faithfully, couragiouſly, & diſcreetly, that I may juſtly ſay, *his place did not ſo much honor him as he his place*. A true Patriot indeed he was, loſing, for a time, his liberty, hazarding his eſtate, ſhall I ſay his life? for the defence of this *City*, which he then conceiv'd to be ſurrounded with dangers.

2. You have ſeen his ſteps as a Magiſtrate, *behold* him now as a Chriſtian: A *perfect* and an *upright* Saint is one, who, though not exactly, yet intentionally obſerves the precepts of both Tables; giving (at leaſt in deſire and endeavour) to God and Man, that which of right belongs unto them. Of both theſe we ſhall find him a moſt conſpicuous pattern.

1. *Behold* him in his *Religion*, he was one who Copied out his life according to the Old way of Chriſtianity, wherein he writ ſo fair a Hand, that I believe few come near him. In his *Devotions* he was neither fooliſhly Factious, nor popiſhly Superſtitious: He *worſhipped* God *in that way* which the Papiſts call *Hereſie*, and Schiſmaticks call *Popery*. His delight was fervent in, and therefore his repair frequent to the Houſe of God; eſteeming (according to the *Hebrew* Proverb) thoſe Garments moſt gay, which were ſullied with the duſt of the Temple. And as his often addreſſes to theſe publick places of Worſhip whilſt he lived, ſo the large ſumms of Mony he gave to the Edifying and Repairing of them when he died, fully proclaim that to be true of him, which *David* ſaid of himſelf, *The zeal of thy Houſe h th eaten me up*. Singular was his reverence in attending to Gods Word, and affectionate his reſpect to the diſpenſers of it, *Eſteeming them highly in love for their works ſake*; among whom I muſt gratefully acknowledge my ſelf (though the unworthieſt) to be one who had no ſmall ſhare in his favour. This cordial love of his to Gods Meſſengers was ſo much the more to be commended in him, by how much it is ſo rarely practiced among us. That complaint of the Prophet *Jeremy*, being too much verified in this our Age, *They reſpect not the perſon of the Prieſt*: And withall, it was ſo much the more imitable, it that in was not onely

Pſal. 69. 9.

1 Theſ. 5. 13.

Lam. 4. 16.

onely verbal but real, in expression but action, in respect but relief of those whom he thought *Orthodox*, and found *Necessitous*; to whom (besides many particular and liberal supplies in his life) he hath bequeathed *an hundred pounds* at his death. Adde to all this that which indeed denominates him the *Upright* man in the Text, he gave meals of private Devotion to his Soul. 'Tis a good saying of the Father, *Non est vera religio, quæ cum Templo relinquitur*, That Religion is not sincere, which leaves a man at the Church door; if you will find out a mans integrity follow him home, trace him to his Closet; observe his conscientious regard of secret Devotions: this (I am certainly informed by them that intimately knew him) was his practice, often retiring himself in secret, *Ubi lacrymas non hominibus offerebat, sed Deo*, where he poured forth tears to his God, for his own, and the sins of the Nation: yea, not onely in the Day, but Night, in his Closet, but on his Bed he sought his God: Often expressing to his no less dearly than deservedly beloved Son-in-law, *How glad he was of his frequent wakings in the Night, since thereby he had opportunity to praise his God, and pray for the settlement of this miserably distracted Church and Kingdom.*

*Lact.*

*Hier. de Nepot.*

2. You have seen him in relation to God, behold him in reference to Men, and truly in what relation soever you please to view him, you shall find him praise-worthy. Whilst blest with a Consort, he was an affectionate Husband. Towards his Children a tender Father. To his Servants a loving and helpful Master. To his acquaintance a faithful Friend, and in his commerce with all men a just Dealer. I cannot stay to enlarge on any of these, onely let me present to you that grace of Charity, wherein I am confident he out-stript many, though otherwise of equal rank with him. As God had blest him with a fair Estate, so he gave him a large Heart: nor was he more careful by industry to get, than forward by charity to give. He had learnt the best derivation of *Dives* from *Divido*, dividing much of his Estate among those that were indigent; besides those pious uses formerly mentioned, he hath contributed much to charitable ends. To the *Town of Plymouth*, which had the honour to be the place of his Birth, *Five hundred pounds*, for the yearly Cloathing of their Poor. To *this Parish*, whereof he was a principal Member,

*Two hundred pounds*; beſides various other Gifts to ſeveral Hoſpitals, for the Releaſing of Priſoners, and the like. And that, which was moſt deſervedly imitable in him, was, that he cauſed the *light* of his good Works to be carried before as well as behind him. He made his own *eyes* the *Over-ſeers*, and *hands* the *Executors* of his charitable mind: Witneſs, beſides many private and perſonal Reliefs, that ample Gift of *Five hundred pounds*, which in his life he beſtowed on *Chriſts Hoſpital*, of which he was ſometimes a *Preſident*. And, which was no ſmall incouragement to him, and may be to others, in ſhewing works of Mercy, he found that he gathered by ſcattering, his ſtore encreaſed by diſtributing, and that *Bread* again in his Cupboard which he had *caſt on the Waters*.

Conſidering all this which hath been ſaid, (whereof not one tittle is more than what I either knew my ſelf, or have been credibly informed of) I think *Envy* it ſelf cannot deny him (in an Evangelical ſenſe) the title of a *Perfect*, (or if that may be too much, yet of an *Upright*) *man*.

There is yet one Character more which the Vulgar reading affords, and I cannot omit, it ſo fitly agrees with him, and that is, *Vir pacificus*, he was a man of Peace; he much deſired unity in Affection, where there was diverſity of Opinion; and therefore he was wont to ſay, *There ſhould be more love amongſt us: If my Friend differ from me in Judgment, let me ſhew love to his Perſon, though I diſlike his Opinion; and let me pray that God would direct him in the right way*. Neither his Prayers nor Counſels were wanting to the peace of Church and State: which peaceable diſpoſition, however in this our contentious Age it be accounted a Crime, yet, I am ſure in Gods eſteem, 'tis a Pearl of great price; and whilſt men look upon ſuch as their Enemies, God reckons them as his Children.

To ſhut up this, it was a notable ſpeech of *Antigonus* when *Zeno* died, *Quale theatrum amiſi*? Meaning that in his life he beheld a repreſentation of many excellent Vertues, with which he was enamour'd. The like complaint may all who knew this *worthy Knight* take up concerning him: What a *Looking-glaſs* of Vertues, *Theatre* of Graces have we loſt? one, in whom there was a rare combination of *Severity* and *Meekneſs*, *Gravity* and *Cour-*

*Courteſie*, *Charity* and *Frugality*, *Zeal* and *Diſcretion*. I cannot better reſemble him than to the ſtone *Garamantides*, which, though it caſt no great luſtre outwardly, *tamen intus habet aureas guttas*, yet hath golden drops within; his delight being more in internal ſincerity than in external ſhew.

To draw to an end, *his end* muſt needs be comfortable whoſe life was ſo profitable; and indeed ſo it was. There were a pair of vertues worthy our obſervation which he expreſs'd in his ſickneſs, *Patience* and *Confidence*. A quiet ſubmiſſion to Gods will, and a ſweet repoſe in Gods mercy; both which, though opportunity favour'd not me to be a perſonal witneſs of, yet I doubt not but my reverend Brother (who officiates in this place, and was often with him) can ſufficiently atteſt. The pangs of his diſeaſe (which could not but be grievous) he under-went with a quiet cheerfulneſs. And when his friends that ſtood by him, minded him of making his peace with God, he returned this Anſwer, (worthy to be written in letters of Gold, and fit to be engraven on all our hearts) *Remember thy Creator in the dayes of thy youth: old age and ſickneſs are no fit times to make peace with Heaven*: bleſſing God *that his peace was not then to make*. So that now I may very well take up the later part of the Text, and aſſert it of him, *The end of this man was peace*. He died in that peace which was promiſed to *Abraham* before that utter ruine comes, which ſeems to hang over his native Country. He died in peace, in his own houſe, not in a priſon, after all his ſufferings, quietly breathing forth his laſt in his own bed. And, which was beſt, he died with a quiet mind, in that comfortable ſenſe he had of his reconciliation to God, through faith in the merits of his Saviour. Nor muſt I forget to apply the vulgar reading of this later clauſe in my Text to him, *There are remainders to this peaceful man*; The relict of an hopeful poſterity, God lengthning his dayes ſo far, as to *ſee* not onely his *children*, but his *childs children*: upon whoſe heads, I doubt not, but his graces, through Gods mercy, will procure a plentiful ſhowre of bleſſings to be poured down. And not onely ſo, but to him likewiſe there was the *remainder* of a good name; like a Taper of pure wax he burn'd clearly in his life, and hath left a ſweet ſavour behind him at his going out. And as I hope his ſoul now partakes of that glory which is prepared

pared for the Saints; ſo to his body that muſt now be laid in the Grave, there is the *remainder* of a glorious reſurrection, to that immortal bliſs which is reſerv'd in Heaven for all them that love the appearing of Chriſt.

Let not then his Children or Allies grieve beyond meaſure, becauſe not without hope: let them not ſpend too many tears in vain upon his grave, but rather let them, and all we who knew him, eſteem his *Memory bleſſed*; and though we can now no longer *mark* him going before us, or *behold* him converſing among us, yet let us ſtill remember him, and that ſo as to reſemble him: let us ſo imitate thoſe graces which here he practiſed, that we may come at laſt to be with him in that glory whereof he is now poſſeſt for ever.

DE 58

*FINIS.*